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WEEKLY REVIEW.

—The week of prayer has been observed in connection with the Mission Church at Girgaum, meetings having been held there every evening this week from 7 to 8 o'clock, while many others have remembered it in private. We regret that the notice concerning the above meetings did not reach us last week, so as to be announced by us. Our Native brethren have also had meetings. A correspondent who has written to us on the subject, is in error in supposing that the proposal emanates from the Evangelical Alliance; it originated with the Hon. Mr. Kinnaird, and is issued in his name. They who have united in it, have done so in the belief that the great Head of the Church was moving in the matter. We hear that at several out-stations there have been meetings this week.

—During the monsoon, the English Mails will leave Bombay on Friday, instead of Monday, commencing with Friday of next week.

—The young Brahmin convert, of whose baptism at Gogo we made mention in our last, was followed to Surat by two of his relatives, and induced by them to leave the mission premises in order to write a letter to his mother. Once outside, they managed to get such control of him as to take him back to his native village, where he is kept a close prisoner in his father's house. A letter has been addressed to the managers of the Bhownuggur State, by the Rev. Mr. Beatty, in which, after mentioning the above facts, he requests that Lulu Vital may be secured liberty "so that he may be enabled to exercise his rights of citizenship and be enabled to join his fellow-Christians in public worship without fear or hindrance." To this request they will hardly decline to accede, we suppose. The case of this young man should be remembered in prayer, especially that he may stand fast and witness a good confession for Christ.

—One of the greatest acts of civility shown the devil for a good while, has been the permission accorded by the Sailors' Home Committee for a bar in that Institution. He will of course make a good fight before he allows himself to be driven from this vantage ground. A correspondent of the *Indian Statesman* says:

"I must flatly contradict 'An Old Salt's' assertions relative to the blessings bestowed on seamen by the bar of the *contractor*, and not the bar of the Sailors' Home. In the first place the liquor is undeniably vile, and not a shade better than what is sold in third-class grog-shops. In the next place, if it was not so easy of access the men would not be nipping so continually as they now are till their money is all gone and their advance pretty well used up. It certainly is not the way to check drinking to keep the bottle constantly in view. The bar, as it now exists in the Sailors' Home, is a downright disgrace, and amounts almost to a nuisance, and is in direct opposition to the object sought to be obtained by the supporters of the institution. Why should not the Superintendent manage it if it must be there? It is a common low public as at present conducted. None can with truth deny this; and the sooner it is done away with or made to assume another character the better."

—Ever since the accession of the present Gaekwar, there have appeared statements in the papers intended to produce an unfavourable opinion of him and his government, alternating with statements contradicting the others. Recently some charges of a most damaging character have been brought in our local papers. A correspondent of the *Times of India* denies that there is any foundation for them:

"He assures us, on what appears to be good evidence, that Bhow Scindia, instead of being crushed to death by the *sikunja*—(by the way, does there really exist at Baroda such a diabolical instrument of torture as the *sikunja*; or is it merely an invention of the enemy?)—fell a victim to a very bad type of fever which has been ravaging Baroda during the past fortnight, notwithstanding the best available medical assistance,—and that Moonshee Hubbee Boola, far from having been poisoned or crushed to death, is at this present moment alive and well, and that as soon as the necessary securities are forthcoming, he will be released! After these two flatly contradictory statements it may well be asked, is it worth while believing anything one hears from Baroda?"

The present ruler of Baroda may turn out to be not much better than his predecessor was, but let us have well attested facts before we consign him to infamy.

—Here is the way in which the *Friend of India* is affected by the proposal for a week of United Prayer:

"We wish we could have said something of a kindly nature in support of Mr. Kinnaird's proposal; but, try as we may, we cannot. It has, to our view, an aspect of self-righteousness of an utterly appalling character, and we certainly would prefer being at home during the week of prayer—and dumb, in the face of the Almighty fiat—not mistrusting prayer, nor the promises on which it rests, but mistrusting terribly this week of devotional grand field days. Our readers will see that as far as England is concerned, Protestants have positively nothing to ask for from the Almighty—no faith, purity, humility, charity,—nothing!"

The *Friend* must have some thaumaturgic glasses which he keeps for reading evangelical matters. Now here are the very first petitions mentioned in the proposal:

1.—Prayer for the Reformed Churches.—(1) "That the doctrines of salvation, of our fallen state, of faith in the expiation of the Cross, of justification, regeneration, and the grace that flows from possessing them, may become more living in every Protestant, by the grace of the Holy Ghost; (2) That the communion of each of us with Christ may be true, that each Protestant may be able to say with St. Paul, "*Christ dwelleth in me*, and that having *the mind of Christ* we should glorify the Saviour and win souls to Him."

So the proposal begins by designating the very things which the *Friend* says have no place in it at all.

—The *Madras Church Missionary Record* mentions the departure of the Rev. E. Sargent of Tinnevelly, for England, and the arrival of the Rev. Messrs. Jennings, Mitchell, and Kendall, for the Tinnevelly, Malayalim, and Teloogoo Missions. Referring to Mr. Jennings, it says:

"The Parent Committee do not however wish that he or any other new Missionary who may be hereafter sent out to the Tinnevelly field should take regular charge of a 'district,' as was the practice in former years, as soon as the language has been acquired, but that they should understand that their proper work is to carry on *evangelistic efforts* among the surrounding heathen, and that their position towards the Native Church, at all events for some years to come, is that of friends and advisers, and not that of *official superintendents*. It is hoped that ere long some of the more advanced districts in Tinnevelly may be transferred entirely to the care of the Native Church itself, acting through its representative Councils, with the European Missionary simply as adviser and *ἐπισκοπος*, the Bishop's representative in fact, rather than the Committee's; but meanwhile it is of the utmost importance that the untilled portions of the field should not be forgotten or neglected, and that while a greater amount of responsibility is thrown, and rightly so, upon the Native Church as to the management of its own internal affairs, there should be no abatement of evangelistic efforts among the heathen population, who, be it remembered, even in the most enlightened districts of Tinnevelly, form still 95 per cent. of the population."

—We have received a copy of the Harpoot Mission Report, from Eastern Turkey. This is one of the fields occupied by the American Board. The statistics show how greatly extended the work has become. The cities and towns occupied are 77; pastors and preachers 40; teachers 70; churches 20; members 897. Of the pastors and preachers there are 16 supported by the people, and of the teachers 21, making 37 labourers wholly supported by the people, besides 54 partly supported by them. This is an encouraging Report. A little more and these 900 converts will be sustaining their own institutions. They also support three Mission stations in Harpoot.

—The Rev. E. Edwards, of the Baptist Mission, Bombay, has left on a visit to his native land.

—The Small-pox is as bad as ever in Bombay. There were 94 deaths by it last week.

A paper read before the Calcutta Missionary Conference, published in the *Christian Spectator* for May, and also separately, discusses the following question:—"Should Hindoo Converts be encouraged and sustained in leaving their homes?"

"Fifteen years ago the writer arrived in this country as a Missionary, and as soon as he became able to see and to some extent to understand what his brethren were doing, whilst he could not but admire and be stimulated by their faith and patience and zeal and love, there was one thing which greatly surprised him, this was the course followed when any Hindoo became by profession a follower of Christ. In Calcutta, the converts were generally boys and young men who had obtained more or less of such Christian and other instruction as led them to see the falsity of Hindooism and the truth and beauty of Christianity, and to desire to *become Christians*. But it almost invariably appeared that they would only do so on

the condition stated or implied, that they should be allowed at once to forsake their home and friends and take refuge at or near the Missionary's house, to be cared for henceforth by him, to be clothed and fed, and in many cases educated until suitable employment might be obtained, by which the convert would be able to support himself. In this way it appeared that the major part of the converts had been obtained. This system of receiving and supporting converts in the first instance has continued up to the present day, though their numbers are now fewer in Calcutta than they were in former years. This state of things when first brought to the writer's notice puzzled him very much, he could not understand it. Unfortunately, perhaps, he had previously formed a theory on the subject, which was this, that those who received the light of divine truth and love, should let that light shine in the place where God had kindled it, and not put it under a bed or bushel, as it seemed to him was done, when converts were encouraged and sustained in voluntarily leaving their homes. He spoke his thought to his honoured brethren, and was told by them what he was fain to confess was true, that India was not England, and that what would do very well in the West would not do in the East. He therefore waited and watched, but the feeling that he was right in his first opinion has grown and strengthened, and has been confirmed by the discovery made in due time that some of his senior brethren thought as he did, and acted upon their belief."

The writer concedes that there was something in the circumstances connected with the conversion of the earlier converts that suggested the course pursued. He thinks the time is come when a different system should be adopted.

"Many things indicate the existence of an irritable soreness towards the Missionaries on the part of the educated Bengali Christians, which is far from reflecting credit either upon them or upon the Missionaries. Would such a strange and unnatural state of things have arisen in Calcutta had the relation of the converts to the Missionaries from the first been more nearly like that of the converts of primitive times to the Apostles? Surely not."

He proceeds to notice the arguments by which the course pursued has been defended. We have not space to notice these in detail.

"Thoughtful observers of Mission work in this country have ever regarded it as one of the greatest drawbacks to the power for good of the European Missionary that he is so completely isolated from the people among whom he lives and labours, that he can have little or no social intercourse with those whom he seeks to benefit. The fact is very disheartening, but a still more disheartening fact is this, that most of the Christian brethren who have been gathered to the Church from amongst the heathen are almost as completely isolated, and have become to their own countrymen almost as completely foreigners as are the European and American Missionaries. The influence of the Bengal Christian community on the heathen is consequently almost infinitesimally small."

"There is no people on the face of the earth among whom the family bond is stronger than it is among the Hindoos. Whatever immoralities and errors may abound in their system of religion, it fully recognizes the imperativeness of the duty of reverence and honor from children to parents and to those who stand in the parental relation to them. In a large number of cases, the reception of converts, who often leave their homes in a secret and clandestine manner, and the encouragement and aid given them in voluntarily leaving their homes, does great violence to one of the right principles of Hindooism. A sound moral feeling is unnecessarily outraged, and a painful shock is given to the one vital principle of national life among the Hindoos, which is the social bond—the family relation. Can it be right for a Christian man to encourage and sustain a youth in disobedience to his parents? There can be but one answer to such a question. An effort ought to be made to disabuse the Hindoo mind of the idea that it is the policy of Missionaries to get away from their Hindoo homes any one who becomes a believer in Christ. It should be steadily and persistently said that they take in no one who voluntarily forsakes his home and seeks refuge and support from the Missionary in order to be baptized. Converts in future should be taught that it is their Christian duty to prove their sincerity by confessing Christ in their own homes, by taking up the cross there, and by living Christ there, and by acquiring there a practical and personal experience of the truth and love of God to His people, and that they cannot be baptized until they are prepared to bear and to suffer all that God may permit His enemies to inflict on His servants. When it comes to pass, as likely enough it will, that converts are driven from their homes by their Hindoo relatives, then the duty of Christian brethren to succour and help them in every way will be clear enough, and it will be much more apparent than it has hitherto been, that Missionaries have no war with Hindoo families, and the scandals which have arisen in connection with the prosecution of Missionaries for harbouring runaway lads will no more occur, and one great cause of angry feeling against Christianity will be removed, and there will be a better prospect of lessening the force of other prejudices which are in existence."

On the supposition that the efforts to make the Gospel known in zenanas are successful, the question arises, "Are barracks and suits of apartments to be built for the reception of runaway girls and women?" The writer of the paper condemns the idea as inexpedient, unjust, and unchristian.

The paper is an able one and likely to do good. The caste difficulty is not considered. A baptized person is out of caste, and it is against caste rules to eat with him; would his Hindoo relatives tolerate the presence of the convert in the house? Perhaps they would, just as they do that of the widow. At all events let them drive him forth, let not him leave them.

"It is seen that Hindooism tolerates to-day many things which a hundred years ago it would have crushed out of being. Hindooism with all its apparent stubbornness and hardness is yielding in all points to the multiplied influences which are acting upon it. Brahmoism is fighting for a place in Hindoo society which it has nearly gained and will without doubt ultimately obtain, for Hindooism will recognize the logic of facts. If Christianity will fight as bravely, it too may obtain a firm footing."

"The policy would seem to have been to lay hold of every morsel of leaven which could be obtained and to separate it from the meal in which the Lord would have it placed. By doing this the work of God and its progress have been marred and hindered as much as it was possible to be marred and hindered by good men. It must surely be a mistake for any body of men to try to prevent or delay the waging of a fierce and lengthened conflict in this land and among its people, between light and darkness, truth and error, purity and sin. Such an attempt must fail in the end, and meanwhile it produces disastrous results. The field of conflict and the character of that conflict in India must be changed from what it has been when converts have been encouraged to leave the home of their fathers. That conflict must be closer and sharper than it has yet been, that the victory may be speedier and more decisive. The battle of Christianity if fought successfully in this country must be fought out to the blessed end in the midst of Hindoo society and Hindoo homes. It must therefore be fought by Christian Hindoos who are moved to wage the war by the Spirit of God and by the power and truth and love of the Gospel."

We turn from the above to a petition to the Governor General in Council, drawn up by the Madras Missionary Conference, which at first blush seems to aim at the very opposite of what the Calcutta writer advocates. This petition says:

"Whereas young persons, who have not attained to the legal age of majority, are yet capable of exercising discretion and judging between right and wrong; and thereby in certain cases become convinced of the error of their ancestral beliefs and practices, and are desirous of abandoning the same, as several instances have shown:

"And whereas it is impossible for them to follow out their convictions, so long as they are compelled to remain under the parental roof, where they may be forced to engage in acts which they believe to be sinful, to be married against their will, or otherwise subjected to wrongful coercion:

"And whereas, while we would reprobate the use of any undue influence whatever—any influence except that of the truth over the conscience—to induce minors to break the family ties, which are only less sacred than those which bind the conscience to God and His truth, yet believing that in certain cases minors may feel themselves in conscience bound to forsake the parental roof, we submit that there should be no legal hindrance to their doing so."

And the petitioners ask—

"That it may be laid down that discretion and not age is the criterion by which a minor's claim to liberty of conscience and protection in the exercise of it shall be tested."

What the Madras memorialists are contemplating is, we suppose, an exceptional case, such as might occur in England itself. A case is mentioned where a girl of 13 was converted in school. Her parents wished to marry her, she fled from them to the missionary, who then baptized her, but her Hindoo friends carried her back again and forced her to marry the person whom they had chosen. Still they lay down the broad principle that it is impossible for minors to follow out their Christian convictions, under the roof of their heathen parents, which is very different from the view presented in the pamphlet. Our sympathies are entirely with the aim expressed in that pamphlet. By all means let our Hindoo brother who has received Christ, abide where the providence of God has placed him, prove the all-sufficiency of Christ in bearing the brunt of opposition and persecution, and steadily fight their way back to the affections of their offended relatives, by meekness and patience and heavenly wisdom. To be able to do this it is necessary that they have a genuine faith in Christ, such a faith as gets its attestation from God, and enables the convert to know assuredly that Christ is with him and will never leave him nor forsake him. If the law would only secure for him the liberty that belongs to all, the right of going abroad and meeting Christian friends and attending the means of grace, and secure him against cruel imprisonment in the paternal mansion, this would meet the case, in many instances at least. We are not overlooking the fact that caste would fain put an absolute veto on these associations; but caste, like the Pope, is less a potentate than it was.

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PERILOUS TIMES.—IV.

False accusers. (2 Tim. iii. 3.) The Greek word is that which is generally rendered devils. Satan is called 'the accuser of the brethren' in Revelation. The same word is rendered 'slanderers' in 1st Timothy; 'Even so must the wives of the deacons be grave, not slanderers (διαβολοι). It was when they were falsely accusing and slandering him, that Jesus told the Jews they were of their father the devil. Let us bear in mind that what is here said is concerning those who have had opportunities of knowing the truth, who actually profess to be of it. And is it not a fact that all manner of false accusations are brought against those who refuse to serve two masters? How have the Puritans been maligned; what depreciatory epithets are ready at hand for those whose convictions lead them to come out from the world and be separate.

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What is Renan's "Life of Jesus" (to say nothing of Strauss's) but a book of false accusations, giving Christ an honour that He spurns, and stripping Him of that which is His? What does Colenso do but bring a tissue of false accusations against the inspired Scriptures, and against Christ who commended them? The public press betrays a tenfold greater readiness to commend these and similar writers, than to strengthen the hands of those who rebut their accusations. The great point in what the apostle says is that the false accusations are against those whom God has justified and accepted, and thus they covertly involve an accusation against God himself.

Incontinent. Not subduing their natural appetites; not careful to keep them in that subordination to the higher faculties and tendencies of our nature which was evidently designed by Him who gave us this complex nature, touching at one extreme the animal world and at the other the angelic. There is an undisguised willingness at the present day to give free play to the passions and inferior appetites. What fearful revelations have been made of the extent to which prostitution is carried at the present day in European countries. How many monsters in human form, dressed in the height of fashion, mixing in the 'best society,' think it sport to prey upon the simplicity and innocence of England's fairest daughters, and fling them afterwards to the pavements of London, *facilis descensus Averni*, and then ridicule the efforts of the men and women who seek with tears and prayers to snatch a few of these victims from the lake of fire. And fair ladies, accomplished, elegant, and possibly religious in some sense, help on this work of death by determining that they will marry only those who can maintain them in a certain position and enable them to live in style, thus prolonging the celibacy of their suitors, whose best years are spent in obtaining the means of meeting such requirement. And even in the Christian world, even in the Church, how little there is of what Paul calls keeping the body under and bringing it into subjection? Was there ever an age when self-denial was less in vogue? Men have discovered a thousand wants not known to our ancestors, and the inventive powers are tasked to the utmost to find alleviating appliances for every imaginable discomfort, so that there may be the least possible amount of friction in the journey of life; and it is lost sight of that there is a far more satisfactory way of making the journey, viz., by springs within the mind, hindering us from being affected by these discomforts. And that which to us may be an impossibility, is easily accomplished by the Holy Spirit whom God engages to give to those who ask him. But the men of whom the apostle writes, do not believe in the succour of a Spirit whom they do not see.

Fierce. The opposite of mild, gentle. We do not think to flatter when we speak of the mild Hindoo. Men have no desire for the commendation passed upon Moses, that he was distinguished for meekness, and the last thing they would learn of Christ would be to resemble him in meekness and lowliness. This is a day of revolvers.

Despisers of those that are good. (3.) Men that are devout, loyal to God, solicitous not to displease him, keeping his commandments, honouring his Son, using the language of Zion, unselfish, these are despised, and spoken of in contemptuous terms as shallow-brained, narrow-minded, poor-spirited, strait-laced, behind the age, and the world turns to them the cold shoulder when it finds that it cannot laugh them out of their puritanical ideas, their methodistical notions. Barnabas was 'a good man, full of the Holy Ghost and of faith;' but this is not the type of good men that is held in honour at the present time. There is great talk about philanthropy, benevolence, charitable deeds; men may climb to fame by a ladder of good deeds, but goodness of the purely Gospel type, the spontaneous utterance of the love of God shed abroad in the heart, is little regarded. He that receiveth one of these little ones receiveth me; men show their feelings towards Christ by their treatment of those who most resemble him. It is marvellous what a storm of universal contempt swept down upon Wesley, Whitfield, and their followers, and what encouragement the mobs had for their atrocious persecution of these good men and women, from the clergy and the magistracy; yet what religious life there is in England is mainly due to these devoted people. We have found out less violent but not less efficacious ways of expressing our contempt, and the freedom of the press saves us from a good deal of mob law.

Traitors. (4.) There are many who think it a small matter to betray the interests of religion, and give a corrupt state power over the Church. They are traitors who having the power of patronage use it for the purpose of introducing men of their own mind rather than of God's mind, into livings and other benefices and dignities. The Lord Jesus has many among his professed disciples who betray him, and substitute wafers, ceremonies, traditions, for the truth as it is in Jesus. There are men who have secured to themselves the ears and confidence of congregations by solemnly engaging to preach Christ and him crucified, and whose strength is mainly employed in overthrowing the most vital and fundamental truths of Christianity.

Heady, high-minded. He that believeth shall not make haste, being careful not to go faster than the providence or Spirit of God; but these are precipitate, and require their will done without delay; and being puffed up with an exalted sense of their own importance, treat others as inferiors, while they themselves profess to be following Jesus with whom is no respect of persons. It happens in these latter days that the nations where Christianity has been planted the longest, are those that have attained to the greatest height of opulence and power, and their representatives in foreign lands, backed by formidable navies and armies, and accompanied by the wonderful inventions of the day, stand on a height that makes the people of these less favoured nations appear as pigmies. Poor human nature being what it is, and the Holy Spirit being so feebly present for its sanctification, what wonder if this position of dominance should turn the heads of most of us, and generate a supercilious high-mindedness. How many slaves of sin there are in this country, men living in all manner of sensual indulgence, who yet look down upon the Natives as immeasurably beneath them!

ELECTION.

THE doctrine of election is described by our correspondent of last week, as "a most comforting doctrine and one that reveals an engaging aspect of divine love." What is this doctrine? It is that a certain number of the human family have been chosen of God for salvation, and the rest doomed to remain unsaved. There is no salvation for these last. They constitute, it is believed, the great majority of the human family; generation after generation these hundreds of millions come into existence under an iron necessity that utterly precludes the possibility of their salvation; they live their little life beneath the sun, and then go down to everlasting burnings. Knowing that their salvation is an utter impossibility, God brings them into existence in enormous and undiminishing numbers, generation after generation, century after century. They for whom there is not merely the possibility but the certainty of salvation are just like their fellows in sin and demerit, and have been chosen for no apparent reason save that it so pleased God. The Confession of Faith of the Presbyterian Churches puts the matter thus:

"Those of mankind that are predestinated unto life, God, before the foundation of the world, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance, or any other thing, as conditions or causes moving him thereto; and all to the praise of his glorious grace.

"The rest of mankind God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."

From these extracts the reader can see that we have rightly stated the doctrine of election as held in Calvinistic churches. Some are saved because they were eternally elected; the rest perish for ever because they were not elected, because there is no salvation for them and never was any. It is true that he that believeth shall be saved, he certainly and he only; but then the decree of election secures this condition; the repentance, the faith, whatever is involved, is decreed and made everlastingly certain. We can imagine an engine so constructed as to provide itself with all the conditions necessary for its own efficient and perpetual action, with fuel, with water, with oil, &c., &c. We can imagine a seed falling upon a rock, with power to convert the rock near it into soil, and to create a spring of water for the moistening of itself, &c., &c. These are indeed extravagant flights of fancy, but they serve to show how the decree of election has power to secure all its own conditions. So that really and truly, the salvation is in nowise dependent on conditions except as one link of a chain is dependent on another. The repentance, the faith, the salvation, all are as certain as the throne of God himself, if we believe the articles above cited.

That there is a doctrine of election in the Bible we have freely admitted. We have taken up the passages chiefly relied upon by Calvinists, and have shown that their object is not to close but to open a door; to assure the Gentile converts that the Gospel was always designed for them. Jewish and Judaizing teachers were insisting upon elec-

tion as pertaining to the Jews only, and that Paul had no commission to break down the middle wall of partition as he was doing, and offer salvation freely to all. It was of the utmost importance for Paul to convince these Gentile converts that election was not confined to the Jews, but that the Gospel might be freely offered to all. Read the 8th, 9th, 10th, and 11th chapters of Romans, and see how this idea harmonizes the whole. If what is said about God's hardening of the heart remains a knotty point, read Romans ii. 4, 5, and other parallel passages with the account of Pharaoh, and it will be seen that there is a perversity and strength of resistance to the light, that causes the withdrawal of the light. See an article on "Destiny and Salvation" in the *Guardian* of February 24th.

Then again, it is most important for the believer to understand that while he has chosen Christ for his Saviour, (Mary hath chosen that good part, Choose ye this day whom ye will serve, &c.) he has a stronger ground of confidence in the fact that Christ chose him and drew him. It was not he that moved in the matter first; the everlasting love of God drew him, and is his ground of confidence. See this subject treated in an article entitled "The Rock of Ages," in the *Guardian* of March 30th.

But we are told that we are using the word election in an improper sense; that the word means 'a choosing from among others;' if one is chosen from a body then the others are not chosen; the election proves the damnation of—all the rest? some of them? how many? does the salvation of one by election really prove that there is no salvation for others? Let us look at this matter.

Save yourselves from this untoward generation, said Peter to his hearers on the day of Pentecost. He tells them at the same time that God is calling them. Does the conversion of the 3,000 prove anything more concerning the rest than that they did not choose that day to submit? God deals with men individually. A man is awakened to a sense of his sin and danger, and his need of Christ, and he embraces the invitation of the Gospel and *comes out from* the world of the impenitent; Come out from among them, is the call of God, and he obeys it; he is called out from the world. Salvation, in the nature of things, must always be election, until the day comes when all shall know the Lord from the least to the greatest. Side by side with the preacher is the great reaper Death; his work goes on at least as fast as conversion does; so that the crowd addressed today is different from the crowd addressed to-morrow. Here, to-day, is a family of ten persons; one of them is converted; next year another; the year after another; in ten years all ten; the family has increased meanwhile; the fact that the first one converted was spoken of as elect, does not prove that the others were reprobate. As the world is, election is always an appropriate term to use in the case of conversion, and does not mean that others are precluded from salvation.

Our correspodent thinks that if sinners do not like the doctrine of election, they have only themselves to blame. Christ says, I, if I be lifted up, will draw the world unto me. How does he draw it? By the manifestation of divine love: God so loved the world that he gave his only Son; I came not to condemn the world, but to save the world. The great object of the preacher is to exhibit that love, to show its immensity; and it is by the revelation of it that the enmity of the sinner's heart is overcome. We love him because he first loved us. Herein is love, that God loved us and sent his Son to be the propitiation for our sins; and not for ours only but for those of the whole world; the Father sent the Son to be the Saviour of the world. Now if the sinner is to be drawn to the cross by the exhibition of divine love, and if he cannot possibly know himself to be elect until he has believed, will the doctrine that God has from eternity foreordained the great body of mankind to condemnation, help him to understand that mighty love by which alone the enmity of his heart can be overcome? Will it not naturally tend greatly to enhance the difficulty in the way of his being drawn? If you say that he is to be drawn by a sovereign power, irresistible, that alters the matter; but then this solution creates a thousand difficulties where it removes one. It makes almost all the invitations and entreaties of the Gospel meaningless. As ambassadors of God we beseech you, be ye reconciled to God; but if you are elect you are certain to be, and if not elect you are certain not to be. Love proves a failure, and sovereign power comes in to do the thing.

The remainder of our reply we reserve till next week.

WHAT IS TRUTH?

With all the saints in all Achaia. (2 Cor. i. 1.) The design evidently was that this letter should be communicated to all the Christians in that province; perhaps by copies taken of it and despatched to them. There was a church at Cenchrea, and there were probably churches in other parts of the peninsula.

That we may be able to comfort. (4.) We have tribulation that we may be able to have comfort, and we have comfort that we may be able to comfort others. They who rise from beds of sickness are to think of the sick and seek them out; they who have sustained losses and been comforted in Christ, must look around for others who have sustained losses, that they may comfort them. Whatever Christ is, that must the believer be. In vain we talk of him as our sympathizing High Priest, if we ourselves are not made sympathetic by him, do not become sons of consolation.

For your consolation and salvation. (6, twice.) When a servant of Christ is fully consecrated, he is useful, whatever his circumstances. If cast into prison, he does good by his patience, enheartening the church; if liberated, he still does them good. When many of the converts are called to suffer persecution, it were unseemly for the teachers not to have any share in the tribulation. The readiness of the apostles to suffer for Christ told powerfully upon the church.

We had the sentence of death in ourselves. (9.) This wonderfully relieves us of anxieties about the future, fears of man's wrath and the like, when we take the initiative and pronounce sentence of death upon ourselves, and give ourselves over into the hands of God, to meet whatever may come upon us. Our persecutors then find that they have come too late.

Trust in God who raiseth the dead. (9.) As Abraham did when about to offer Isaac.

Ye have acknowledged us in part. (14.) A portion of the church had united in such a declaration.

Did I use lightness. (17.) There were some disaffected persons who seized upon every pretext for censuring Paul, and charged him with instability, because he had not done according to his first intentions.

For all the promises in him are yea. (20.) Apart from him no promises; in him all. He that has Christ has all that ever was promised in the word, according to his faith. The Jews who reject the Messiah have no promises; they are cut off from the word and from the congregation of God's people. (Acts iii. 23.)

Anointed us, sealed us, given us the earnest of the Spirit. (21, 22.) Surely God's people are sufficiently marked off from others and designated, that is, if they enter into their full privileges. They know the will of God for to-day, not for to-morrow, and may make miscalculation; but this is a very different thing from sinfulness. Not three different operations are intended by the words above cited; by the gift of the Spirit to the believer at the time when he unreservedly submits and unfeignedly believes, God anoints him, declares his pleasure in him, and sets him apart for himself, like the prophets, priests, and kings of old; seals him, puts upon him his own divine impress, creating him anew in righteousness and true holiness; and gives him an earnest of the future glory; the spirit within him kindles his desires for that which is before, that he may press towards the mark for the prize of God's high calling.

I had no rest in my spirit because I found not Titus my brother. (13.) He was anxious to know how the Corinthians had received his first epistle; he was afraid that they had found it too severe, and had been hardened by it instead of humbled, and thus the hands of his enemies there been strengthened. So intense was his anxiety to meet Titus and get news about Corinth, that he left Troas, notwithstanding the successful and promising work that he was doing there.

Maketh manifest the savour of his knowledge by us. (14.) The preaching of the Gospel in any place by one who is animated by the spirit of the Gospel is like the opening of a box of rich ointment in that place. Men may not perceive the heavenly fragrance of this proclamation of God's love, but God does. It is in some respects like the offering up of a propitiatory sacrifice in behalf of that place, hamlet, or city. If the missionary would ever remember this, what an encouragement to preach here and there and every where. Let him have the very spirit of the Gospel, and he will remember it. The service when performed from the heart, with consecration, as it should be, not faintly or perfunctorily, is acceptable to God, and there is always this fruit for the evangelist, whether men hear or forbear. But Paul always seems to have had some other fruits; to some it was the savour of life unto life.

Of death unto death. (16.) There are two aspects to the Gospel, one for those who believe, the other for those who reject. There is an ill odour about things that are dead or dying or corrupt; in things attacked by death; pleasant odours belong to the presence of life. They who are not attracted by the Gospel are condemned by it. (iv. 4.) The Gospel does not leave men as it finds them; it leaves them under a condemnation immensely aggravated.

Many who corrupt the word of God. (17.) Many had already learned the art of so presenting the Gospel as to disguise those features which are most offensive to the natural man. They accommodated it to the prejudices of men. Some, for instance, preached it as intended for Jews only, and would keep any Gentiles that came, in an outer court of sufferance, and require them to be circumcised, and give glory to the Jews. They were simply corrupting the Gospel, taking the life out of it, and the influence of such teachings on Gentile converts was most disastrous. With this was often combined a spirit of covetousness, a desire to make the Gospel pay them well temporally.

As of God, in the sight of God, speak we. (17.) The true preacher cultivates before all a sense of the presence of God. He does his work under the eye of the Master, and woe unto him if he does it not faithfully. Christ will have no hypocrisy, no deception, no reserve; but perfect ingenuousness and openness of heart. The simplicity and candour of a little child, ever blurting out things that others would not have exposed, are required in one that would preach Christ's Gospel in Christ's way.

Need we, as some, epistles. (iii. 1.) Referring doubtless to some teachers who had appeared among the Corinthians, bringing letters of introduction. Paul's evidence accompanied his preaching; God bearing testimony unto the word of his grace.

In our hearts. (2.) These words seem to interrupt and obscure the sense. If there has been no alteration in the pronoun, then they contain an idea different from and additional to that in which they are imbedded. He may refer to the prayers which his affectionate remembrance of them led him continually to offer. And there is a two-fold idea in the first verse, letters to you, letters from you. We are your letters, you are ours. Men became acquainted with the church of Corinth through Paul and Timothy, and with these teachers through that church.

The letter killeth, but the spirit giveth life. (6.; See v. 16.) Nothing so fatal as for men to rest

in the letter, to be satisfied with an intellectual acquaintance with the word. It is a very poor evidence of fitness for baptism, when your converts learn the commandments and certain formulas. One man may know the Bible almost by heart and yet be in his sins.

By reason of the glory that excelleth. (10.) A glory discerned only by faith. He that is least in the kingdom, is greater than the greatest of the old prophets.

That which was done away. (11.) That which was transitory. The Jewish economy was only intended to answer a temporal purpose, till the time when God's law should be written in the hearts of his people and eternal life offered to every sinner. Yet there are some who, to this day, interpret not the Old Testament by the New, but *vice versa*.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—A great Missionary Conference is proposed to be held during the ensuing cold weather in Allahabad. Missionaries of all churches are invited to be present. All, so far, well, and as I have been present at several Conferences in various parts of India in my time, perhaps you will allow me space to record a few thoughts in regard to them.

First of all, I have no doubt Conferences might be conducted in such a way as to do much good. I greatly doubt if they ever do so. Of course one meets friends at such Conferences, but a feeling of unrest follows men to Conferences as to other places, sacred or otherwise. The grand way would be, if a man's object was to have a friendly conversation with Missionary brethren, to visit them in their own homes, in their own spheres of labour. More progress would be made in the direction of making friends, by going about for a week or a fortnight among brethren than can be made in a Conference, were it to last six months. To meet men at a throne of mercy, and to unite together in solemn supplication to the God of all grace, is a blessed thing, but the greatest difficulty is to pray at home. Were we oftener in our closets it would be better for our own souls, and better for the great cause of our Lord and Master.

Conferences and statistics and reports are merely the scaffolding of the missionary enterprise, and not the enterprise itself. The Kingdom of God, as of old, so now, cometh not with observation. Our Conferences are usually conducted as follows: There is prayer and praise in the morning for a few successive days. Then there is breakfast, and after breakfast some essays are read and comments are passed on statements made in or suggested by these essays. The few days to be alloted to the Conference meeting pass away, and all depart to their homes once more. But no definite knowledge has been gained on any matter, and a feeling that a good deal of twaddle has been talked, bears down upon the mind, and the whole thing is declared to be unsatisfactory. What is needed, is a Commission, not a Conference. On all hands and in all our Missions in India, there are questions ever coming up that are very difficult of solution. In many quarters there is doubt and suspicion respecting Mission work. Many questions press for clear and satisfactory replies, others, not Missionaries, are discussing these questions frankly and fearlessly. They demand the attention of Missionaries.

Our Missionary Conferences, like a great deal of Missionary literature, are vitiated by a great deal of untruthfulness, and not so much untruthfulness in fact or in statement as in the impression these facts and statements are certain to produce on the minds of those not familiar with the surroundings thereof. You cannot get at the truth of statements made in Conference meetings. There are so many things suppressed. A little cross-examination would be a grand thing, but such a mode of doing things would be put down as an insult. Another thing to be noted is, at such meetings men won't keep to facts. Facts are dry, uninteresting things. The consequence is, that grave men are ever and anon disposed to strike off at a tangent, and tell you their beliefs and hopes; good men will stand up at our Conferences and detain you for an hour in telling you that they believe India will be converted to God.

Now, Sir, that India will be converted to God is a glorious truth, but for a man to stand up at a Missionary Conference, and descant on that fact is what I call unmitigated twaddle. Depend upon it, a man who does not believe that the world will be converted to God won't go to a Missionary Conference. Fancy one of our savans at a meeting of the British Association, rising up and detaining his associates for an hour in impressing upon their minds the fact that he believes the sun will rise to-morrow. In this, as in other matters, the men of this world are wiser in their generation than the children of light. There is a man in Western India, aged, experienced, and whose praise is in all the missions. That Missionary has, I observe, been examined recently before a Committee of the House of Commons in London. On Indian matters he is considered an authority. In the Committee room questions were put to him and his replies were recorded. They are to be seen in our Parliamentary Blue Books. These statements can be tested by the experience of others, and, as the case may be, they can be confirmed or refuted.

What we need in India is a Missionary Commission, where the love of truth would prevail over all local feelings and partialities, where question and answer would be recorded on definite points. We greatly need a Missionary Blue Book in India in these times.

I should desiderate a man such as Dr. Wilson of Bombay, who has been so long in the Mission field, to tell us a good deal about the congregation of which he has been pastor for a quarter of a century. I like to read about Indian matters in Vedic days, but I want to know about the Native Free Church Congregations of Bombay. I am anxious to know how many communicants there are, their caste, trade, means of support. I want to know why they have so few preachers in his mission.

How delightful it would be to fall upon the opinions of such a man as the late Lacroix, who laboured so long in Bengal. Will any one tell me where his experience is recorded. I have often heard it said that he was in the habit of saying he had never made a convert.

I see a writer in the *Bombay Guardian* disposed to come down on men called Educational Missionaries with a heavy hand. His name is "A. N. C." I should like, should that gentleman be pleased to be present at the Conference in Allahabad, to put to him the following questions:—Are you a pastor of a congregation? How long have you been so? How many communicants are in your congregation? How many of them were baptized in the mission to which you belong? What salary do you receive? How much of your salary is contributed by your congregation? Have you any paupers in your congregation, and do you support them? These things being so, do you really think you have much to be proud of?

Such are specimens of the questions that a Commission would be disposed to ask and that they would expect to be answered truthfully. Were a number of men to be collected from all parts of India, seeking truth, concealing nothing, having no jealousies, entertaining no unseemly rivalries, then indeed a Conference would be seen such as has never been seen in India, and a great impetus would be given to the work of the Lord in this dark land, and many hearts would be gladdened. All Missionaries are, to some extent, and some Missionaries egregiously so, disposed to become special pleaders. They think that because others paint dark they must paint fair. To see a Conference anything like what I would desiderate, I despair, and I would advise my Missionary brethren, if they are wise, to stay at home. If they go, I venture to tell them they will return home disappointed.

TRUTH.

To the Editor of the "Bombay Guardian."

MY DEAR MR. EDITOR,—Is there no law prohibiting the import of indecent books, as there is one against such pictures?

I was ashamed and grieved the other day to hear that a young Brahmin, who has deep impressions of Christian Truth, has got hold of Boccacio's "Decameron," and read it through. He must have obtained precious notions of European Christianity, and have suffered more harm than I dare to think of. If there can be done nothing legally against the sale of such stuff, I wish that every scoundrel engaged in such traffic, could be held up to the execration of all honest men. But this is perhaps going against the principles of charity, toleration, free-trade, &c., of which very good things a lamentable abuse is being made now-a-days. In my opinion it is quite enough, and too much, that Vernacular Text Books are prescribed by Government, which even natives with some feeling for decency are ashamed of.

These are wonderful times, Mr. Editor.. People are getting very wise indeed. This impression was strengthened in me when I saw what Christian Bengalis think to be the requirements of a true Missionary. On the point of marrying natives, I may tell you that a Missionary in Calcutta who *has* done so, wrote me some time ago that he begins to despair of the Bengalis, especially the so-called educated, and thinks that great troubles must come upon them to change their minds. Though this is an earnest and devoted labourer, the precept has failed, it appears—and it would fail in many other cases too—so much so that a Home Committee who have had experience in this matter, have laid down the rule that a Missionary marrying a native will be dismissed.

I do not care to speak for or against celibacy, but I can say that I was oftener kept out of native houses because I have a great horror of vermin, than because I am a married man. I would recommend to the enlightened Bengalis a bit of reform in that line. It would be eminently practical and more to the point than lecturing those to whom they owe their best.

C. S.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The reference in your issue of April 27, to the Wesleyan Missions in South India, and to the disproportion between the number of chapels and the number of members, may justly cause surprise in the minds of many of your readers unless followed by some explanation. It should be known that the test of membership among Wesleyans, in the Mission field as at home, is a very strict one—some say too strict—so that the returns of members do not give the number of communicants, and much less do they show how many adherents there are in the Mission.

Yours truly,

Mysore. G.

Epitome of News.

SATURDAY, MAY 18, 1872.

—*Bombay Gazette:* "An advertisement appears in the *Morning Post* of the 9th April in the following terms:—'The Princess Pierre Bonaparte begs to announce to the high nobility and to the honoured public of England that she has just opened an establishment for superior and distinguished dress-making: new models from Paris.' The Princess was originally the daughter of a *garde de chasse* in the Ardennes, where the Prince married her."

—*Times of India:* "The ceremony of placing a 'god' in the new Srawuck temple built at Kupudvunge, at a cost of one lakh of rupees, will take place next week, when the Srawuck Banias in the Bombay Presidency will assemble in large numbers to witness the ceremony."

—*Bombay Gazette:* "On Monday the last pair of 150 ft. span girders for the new Taptee Viaduct, at Bhosawul, were successfully lifted and fixed in the presence of Mr. Edward Dangerfield, District Resident Engineer, Mr. Ward, and a party of other engineers. The viaduct consists of thirty-three spans of Warren's girders, carried by cylinders of boiler plate rivetted together in tiers of about six feet in height, each tier formed of eight segments strengthened by inner and outer joint plates and internal vertical joint strips of strong T-section running from top to bottom: the cylinders so formed being filled with cement concrete to within five feet of their tops. The five feet at the top is set with ashlar, upon which the bed girders are fixed by holding-down bolts. There are in all 68, of these cylinders disposed in two rows, some of them 80 feet high and of varying diameters, diminishing by offsets from 10 feet at the bottom to 8 feet at the top, one row carrying the up road and the other intended for the down."

—*Madras Times:* "Sir Madava Row has retired at last, for which gracious act of condescension the Maharajah of Travancore has granted him a pension of Rs. 12,000 per annum."

—Mr. Stuart, our postmaster, leaves for 15 months, Mr. Percy, of Madras, taking his place.

—The sentence of death passed at Salem by the Session Judge on a blind man who murdered his paramour, has been confirmed by the High Court of Madras.

MONDAY, MAY 20.

—*The Witness:* "We are thankful to hear that a good work of grace has commenced in connection

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with the Baptist Church in Allahabad. The pastor and six of his brethren covenanted together to spend an hour each morning in private prayer for a revival of God's work in their midst, and very soon tokens for good appeared. The inquiry meetings are well attended, and a goodly number have found peace in believing. We learn that nine persons have been recently immersed by the Rev. Mr. Evans, and that thirty-three others are receiving instruction preparatory to the same rite."

—"One of the most interesting and certainly one of the most remarkable revivals we have ever heard of is reported from America. In the Ohio State penitentiary a work was commenced by the overseer of one of the workshops, which has gone steadily forward until *three hundred* convicts have professed conversion and have been received into Church fellowship."

—"Whatever else may be laid to the charge of the Mahommedan conquerors, we must, we are told, give them credit for introducing permanently into India an elevated monotheism, infinitely purer than the degrading polytheism of the Hindus. At first sight this seems correct enough, but the Hindu meets it with an objection which all religious thinkers would do well to ponder. 'Why is it,' says the Hindu, 'that this monotheism, if more elevated and pure than our polytheism, has not made the Mahommedans more pure in life than we are?' But so far from this being the case, the Mahommedans are more immoral than the Hindus, and the standard of domestic and public virtue has been lowered wherever the Crescent has prevailed. It is not enough to tell men that there is only one supreme Deity, and that the idea of inferior gods is both irrational and degrading. There may be a sublimity in the very conception of such a Deity, but the moral influence of the idea will depend wholly on the character which is assigned to Him. It is infinitely more mischievous to men's morals to teach the existence of an immoral Jehovah, than to call worshippers to the shrine of a wicked but contemptible Krishna. Here, in our opinion, is the very worst feature of Mahommedanism. Its monotheism is immoral. It makes the great Jehovah a kind of Infinite Pope, dispensing indulgences to sin. Its model man, its greatest character, gets a special indulgence from Heaven to permit him to rob his own adopted son of his wife, and God's *mercy* is invoked to permit poor weak mortals to sin."

—*Bombay Gazette:* "In replying to the address of the British India Association, Lord Northbrook pointed out that he can hardly be called a stranger, as he and his family for four generations have had a good deal to do with India. 'My great-grandfather,' he said, 'Sir Francis Baring, was chairman of the Court of Directors of the East India Company during an eventful period of Indian history. My grandfather, Sir Thomas Baring, was in the Civil Service of the Company in this Presidency, and my father was born in this city.'"

—*Bombay Gazette:* "The balloon recently constructed by the French Government has been proved by experiment to be manageable in the air even beyond anticipation. The car of the balloon has a very large rudder and two screw propellers, which enables it to take a course of its own in response to the rudder, the screw being worked by four or eight men. The total weight of the balloon apparatus and stores is three tons and a quarter."

—Mr. Peile, Director of Public Instruction, has been appointed to succeed Mr. Hope as Municipal Commissioner, says the *Times of India.*

—A new temple has been opened at Mahableshwar by the chief of Jumkandee.

—A European pensioner, named James Gibbons, committed suicide by taking arsenic at Madras last Tuesday. He was given to drink.

—Dr. Carl Both has published a monograph on the subject of "Small Pox: Predisposing Conditions and their Prevention." His theory is that the disease consists in the escape of *superfluous* albuminous substances from the blood into the tissues of the nervous centres of the body, caused, in the first place, by the want of salt, and that the *proper* use of salt is the surest preventive.

—The *Christian Intelligencer* publishes a letter from the Rev. G. M. Gordon, C. M. S., travelling in Persia: "In a country where every office is sold from the highest to the lowest, and every salary extorted by oppression, deceit, and fraud, it is probably beyond the mark to suppose that one-half of the funds raised for the support of the sufferers ever reaches the hands of the destitute. In the light of this great national corruption which poisons the springs of prosperity and gives a retrograde impulse to all social and moral improvement, one is not surprised to find Persia a wilderness, and half her towns and villages in ruins. In the streets and bazaars of Teheran, within sight of the baker's shop and the merchant's stalls, at the doors of the wealthy and in the pathway of the proud rulers of the land, the helpless victims of starvation, and, in many instances, of oppression, extortion, and misgovernment are perishing like dogs, and being flung into a nameless grave."

Tuesday, May 21.

—*Times of India* Correspondent: "Adjoining the refreshment room at Lanowlee is another with a bar attached, where a larger amount of drams and pegs is consumed by drivers, guards, wheel-tappers, and others in the railway service, in the course of a few hours—and especially on the day the pay clerk makes his appearance—than any Parsee shopkeeper sells in a week at Bombay. The co-operative room was at first intended to supply such articles of necessity as could not be procured in the neighbouring villages, or which cost too much to bring up from the larger cities or towns. But what are they now, short of drinking-places or tap and bar rooms? Can it be a matter of surprise that there are so many loafers and vagrants, and that the numbers requiring shelter in the Workhouse is daily increasing? Drivers and guards, once men of sober habits, have, since the establishment of these places (good enough in their way, if kept for the purpose intended), become drunkards, and have had to go to the Workhouse in consequence."

—750 lives and 833 houses were destroyed by the floods at Vellore.

—*Sind News:* "We regret to announce the death, yesterday morning, at about 10 o'clock, of Richard White, Esquire, of the Bombay Civil Service, and Judicial Commissioner in Sind."

—A Hindoo woman, stabbed and hacked by her husband, is lying in a precarious state at the J. J. Hospital. The husband, Mowjee Anund, has been arrested.

—Professor J. Laurence Smith has given a detailed description and analysis of the large masses of meteoric iron found in North Mexico. These bodies are of exciting interest. They have fallen in this neighbourhood in great abundance, and often in enormous proportions. One he specially refers to—the largest known—is situated on the western border of the Mexican desert. Its shape is anvill-like, its greatest length being 6 feet 6 inches, and its height 5 feet 6 inches. It weighs five tons; it lies near the place where it fell; but little is known of its history. Its chemical composition is as follows, *viz.*—iron 95·01, nickel 4·22, cobalt 0·51, copper minute traces, phosphorous 0·08. Imagine a shower of such stones descending upon a populous city!

—*Pioneer:* "In addition to the ammonia engine, to which we recently referred, the Americans are endeavouring still further to refine and expedite their street traffic by the utilization of compressed air. The plan which has up to this time given the best results, consists in compressing the air to a very high degree and storing it in tanks about the body of the car, and from these it is led to cylinders in which pistons are working and utilized much after the manner of steam. One of the greatest difficulties with this plan is the intense cold produced by expanding air, which, unless counteracted, would convert all the moisture in its way into ice. The preventing of this is, however, merely a matter of detail; and if the work can be done at a sufficiently low cost, there appears a high probability that the Americans will adopt it."

—*Sindian:* "Government has resolved, we believe, not to appoint a chaplain to the kirk here in the place of the late Rev. Mr. Middleton, the number of Presbyterians in the ranks not being sufficiently large to warrant an expenditure monthly of Rs. 500. The Scottish Mission will, perhaps, provide a minister to attend to the spiritual wants of the community."

—The Baptists of America numbered 384,859 in 1832; 772,216 in 1852; and 1,489,191 in 1872. This includes all bodies holding the immersion of believers, though differing widely, some of them, on other points of doctrine.

Wednesday, May 22.

—16 deaths by cholera have occurred among the Europeans of the Royal Artillery and the 8th King's, at Cawnpore, says the *Times of India.* The disease is abating.

—"The postage rates chargeable in India on letters addressed to foreign countries, the route to which lies through the United Kingdom as well as to the Australian Colonies, Suez (by British Packet), Cairo (by British Packet), Alexandria (by British Packet), and Constantinople, are increased by 8 pies per half ounce."

—In the month of February no less than 20 letters containing orders for money and stamps, addressed to the *Times of India* office, miscarried.

—Reuter's Australian Express, Melbourne, April 24:

The first section of the North-Eastern Railway was opened for traffic on the 18th instant. The Government intend to try the Fairlie locomotives. —The gold-fields continue to give satisfactory returns.—The harvest has not proved so good as was expected either in Victoria or South Australia, the average yield of the two colonies, taken together, being only about ten bushels per acre.—The Parliament of New South Wales will re-assemble on the 30th April. The Ministry are exceedingly unpopular, owing to their action on the border duty question, and they will probably be met with a vote of want of confidence and a defeat.—The South Australian Parliament was opened on the 9th April. The Treasury anticipates a deficiency for 1872 of £94,627. A new Land Bill has been introduced to throw open the whole of the unalienated Agricultural land for selection at £1 per acre.—A scheme is proposed for constructing a railway across Australia from Adelaide to Port Darwin.

—The town of Hamada, in Japan, was almost completely destroyed by an earthquake in March last. The killed are estimated at 500.

—It is said that the United States Government have assumed the protectorate of the Navigators' Inlands.

—*Indian Church Gazette:* "Some weeks ago we ventured to recommend the clergy rather to endeavour to regulate the teetotal movement than to repudiate it and refuse it any sympathy. We had a strong sense of the danger of such a movement degenerating not only into sectarianism, but into something absolutely un-Christian, if left to develop itself. An instance of this (and it is not a solitary one) has just come under our notice. It is the case of a reformed drunkard, who says the taste of wine maddens him, and asks permission to communicate in one kind only, or in water, or in unfermented wine. There is a fanatical temper among the extreme teetotallers which has been frequently exemplified in this way. Thus to count wine as a sort of poison or pollution, is quite inconsistent with taking part to edification in the highest mysteries of the Christian Church, and is indeed a kind of blaspheming of them."

Our contemporary should ask some doctor what the meaning of the word *dipsomania* is.

—The *Bombay Gazette* charges Government with the responsibility of 1,000 deaths from Small-pox occurring annually in Bombay, because of the absence of a compulsory Vaccination Act.

—*Bombay Gazette:* "The storm which burst over Colombo at the beginning of this month happily did no damage worth mentioning to the shipping."

"Yesterday afternoon an enormously attended meeting of native rate-payers was held in the Framjee Cowasjee Institute. A long memorial praying for certain concessions from Government in the new Municipal Bill was adopted."

—The *Indian Statesman* thinks there should be inquiry as to the condition and state of the jails in the Native protected and feudatory states.

—The Bishop of Madras has given a donation of Rs. 500 towards a Tamil translation of Baxter's "Saint's Rest." The work has been translated by the Rev. F. Baylis.

The *Amoy Shipping List* of the 16th instant contained a statement that on the night of the 14th instant the Str. *Rona*, "when between Turnaboat and Ockseu Islands, was run over by the *Ava*, and sunk, in about half an hour after, with 5 Europeans, including passengers and crew, besides 4 Malays and 51 Chinese. Immediately after the collision the people on board the *Rona* had to do their best to save themselves in their own boats, which were then available for them, and managed to get on board the *Ava* by a single rope." The missing officers and passengers are:—Dr. Thompson, of Swatow, passenger, W. Hoole, chief officer, I. Boyle, 3rd do., McMeekin, 2nd engineer, Thos. McWade, 3rd engineer.

Thursday, May 23.

—*Overland Mail, May 3rd:* The Ballot Bill has passed through Committee of the House of Commons.—In the House of Lords, the Licensing Bill has passed the second reading. The Lord Chancellor's Bill for a Supreme Court of Appeal has been abandoned.—The London International

Exhibition for 1872 was opened on May 1. The Duke of Edinburgh, on behalf of the Commissioners, gave a reception in the Royal Albert Hall and Exhibition galleries on Saturday evening, April 27.

Europeans of Western India, who know every particular about the failure of the Old Bank of Bombay, will be astonished to learn that the facts are only now dawning on the people of this country. What is all this about the Bank of Bombay? they ask. Is it something new? What a startling story it is! The case has at last been clearly stated in the articles of the daily papers. The only wonder is that so marvellous a tale should have remained hidden so long. It reads more like fiction than fact, and is almost discredited.

The seventy-third anniversary of the Church Missionary Society was held at Exeter Hall on April 30, the Earl of Chichester, president of the society, in the chair. Among those present were the Archbishop of Canterbury, the Bishop of Ripon, the Bishop of Rupert's Land, the Rev. Gordon Calthorpe, Dr. Taylor, the Rev. T. Stoars, missionary from India, the Rev. E. C. Stuart, from Calcutta, &c. Total income for the year £149,697; expenditure £157,132.

The annual meeting of the members of the Wesleyan Missionary Society was held in Exeter Hall on April 29. The Earl of Shaftesbury presided. The Rev. Dr. Hoole read the report, which stated that the total receipts of the year had been £148, 585 15*s.* 1*d.*, being upwards of £11,000 increase. The Earl of Shaftesbury, in addressing the meeting, said there were differences, no doubt, between the Church of England and the Wesleyans, but still there were many grand points of union, and he was not sure that the great separation which took place was not beneficial to both. Wesleyans occupied all parts of the world, and were giving to whole nations the unadulterated bread of life.

The annual meeting of the British and Foreign Bible Society was held at Exeter Hall, on May 1. The Right Hon. the Earl of Shaftesbury presided. Receipts £183,944; expenditure £183,175. Issues 2,584,357 copies and portions.

Genton, who was condemned to death for taking part in the assassination of the Archbishop of Paris and the other hostages, was shot at Satory, on April 30.

The eruption of Mount Vesuvius, which commenced on April 24, has caused great destruction of property and some loss of life. Streams of lava, thirty metres wide and nearly ten high, descended the mountain. Part of St. Sebastiano has been entirely destroyed, together with the plantations and everything near. Violent detonations were constantly occurring; an enormous column of smoke rose over the crater, but the showers of cinders had ceased. Many of the people took to flight from Sebastiano with their goods. The greatest terror prevailed among the population, and women were to be seen going about in procession praying to St. Januarius for protection, while others were imploring the Almighty for mercy.

—The Str. *Neera* arrived yesterday from Liverpool, via the Canal, in 28½ days.

—It is reported that 200,000 head of cattle perished during the recent inundations in the Nuddea district.

—It is stated that Mr. Cowan is to be re-appointed a Deputy Commissioner! We doubt it.

—*Indian Mirror:* "The agitation among the Brahmos continues. While some are concentrating their attention upon certain ideas of social reform, others are trying to combine active habits of social life with spiritual growth and insight. But there seems to be a sad want of brotherly spirit among the whole body, and we are sorry to find the Brahmo Missionaries are growing unpular. Whether and how far the latter deserve the change of feeling manifested towards them, they should themselves determine. All we can say is that the mission work of the Brahmo Somaj seems to be sadly wanting in organization, that the efforts made from time to time by the Secretary of the Brahmo Somaj of India have not met with much success."

—*Pioneer:* "We regret to learn by telegram from Simla that Herr Mack, junior, was found dead in his bed yesterday morning. It is supposed that he had swallowed a draught of some embrocation by mistake for a black draught."

—The *Khedive*, with our next Mails, left Aden the 22nd, at 8 P. M.

—*Asiatic:* "The dreadful tragedy in the Quartier Latin, which is already talked of in Paris as 'the fashionable murder,' has brought the French marriages of convenience into a very odious light. It seems that M. de Precorbin, a perfecture clerk and of ancient lineage, moving in good society, was parentally allowed to pay his addresses to a Mademoiselle Palitot, until the Comte Dubourg coming on the scene, the parents employed all the legal and other resources at the command of French parents, and married their daughter to the richer man. In the sequel, the freedom of French wifedom led to frequent meetings between the former lovers, and at last to the savage and fatal attack made by the Comte on his wife, whose crime a French jury would surely bury under 'extenuating circumstances.'"

Friday, May 24.

—The deaths last week were 389.

—The *dengue* fever is extending throughout Guzerat.

—One J. Macdonald, a European, at Buxar, is accused of having murdered his wife.

—On Saturday and Sunday last about seven hundred marriages and Moonj ceremonies were performed in the city of Poona.

—A Madras contemporary says that within the course of three or four days three officers have fallen victims to sunstroke,—Captain Hanbury, R.A., and Assistant Surgeon Kempt, 16th Lancers, at Secunderabad, and Riding Master Stowells, at Kamptee. Captain Hanbury belonged to the old Bombay list. He was returning with a party who had been out shooting in the jungles for two months.

Selections.

Mrs. ELIZA J. BRIDGMAN.

The death of this earnest and devoted missionary woman was announced in the *Herald* for March. An interesting notice of her life and labours has now been received from Mr. Blodget, of the North China mission, which must, however, be considerably abridged. Mrs. Bridgman (Eliza Jane Gillette) was born at Derby, Conn., May 6, 1805. Her parents were connected with the Episcopal Church, in which she was confirmed in 1821, after a season of deep religious experience, in connection with a revival of religion at New Haven, to which place her widowed mother had removed. Her interest in foreign missions commenced about the time of her conversion, and seems never to have abated. At the age of sixteen she became an assistant teacher in a boarding-school, where she had been a pupil; in 1823 she removed with her mother to New York, where she engaged in similar labours; and at the age of twenty-two became principal of a boarding-school for young ladies. In 1843 she was appointed, by the Protestant Episcopal Board of Missions, a missionary teacher to China. She sailed December 14, 1844, and arrived at Hong Kong, April 24, 1845. In June of the same year she was married to Dr. E. C. Bridgman, of the American Board, and her relations were transferred. Dr. Bridgman was then stationed at Canton, but removed to Shanghai in 1847. Mr. Blodget says:—

"To go forth as a missionary was to Miss Gillette the fulfillment of a long cherished hope. Yet she did not forget the trials and exposures incident to such a life. Referring to her feelings at that time, she said, many years after, with great earnestness, 'I came to China upon the 121st Psalm. Man could not support me; it was God alone. My soul went out in the words,—"My help cometh from the Lord, which made heaven and the earth. He will not suffer thy foot to be moved. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in from this time forth, and even for evermore."

"The two years spent at Canton were chiefly useful to Mrs. Bridgman in enabling her to begin the study of the Chinese language, and in securing two little girls as pupils, who afterwards became the nucleus of her school at Shanghai. There, notwithstanding the prejudices and suspicions of the Chinese, she succeeded in gathering a boarding-school of girls, probably the first in the place, and one of the first in China. This school she continued to superintend and instruct for fifteen years, with an interval of one year, during her absence on a visit to America. While in America, at that time, although her stay was one of only four months, she found time to publish a little book, entitled 'The Daughters of China,' which she had prepared on the homeward voyage.

"Of her great zeal in her school, and her abundant labours in its behalf, it is unnecessary to speak. Quite a number of her pupils became Christians, and were married to members of different churches. They all retained a lively sense of gratitude for her labours in their behalf, and some of them looked to her as to one who had been to them truly a mother."

The death of Dr. Bridgman, in 1861, caused a great change in her circumstances. Her health gave way, and, much against her own wishes, she was obliged, in 1862, to return to America, giving over her school to the American Presbyterian mission.

"There are seasons in which a sense of duty, and of love to the work of Christ, leads the Christian to perform, almost unconsciously, acts which are even heroic. Such an act was the last return of Mrs. Bridgman to China. She had abundant means for her support at home during the remainder of her life. Her health, which was naturally delicate, had been much impaired. She had now reached the age of fifty-nine years, and her whole life had been one of most diligent labour. She was a widow, and without any relative in China upon whom she might depend. A cheerful home was offered her in New York, and loving friends besought her to remain among them. More than this, it was a time of war; the dreaded *Alabama* was prowling about the seas, and had already destroyed more than one merchant ship in the China trade.

"But nothing could move her. Her heart was in China, and to the work of Christ among the Chinese she had consecrated her life. A passage in a new steamer was offered her free of cost, by a firm which, from the first, has done much for missions in China. She accepted the offer; but just then she was severely injured, and nearly lost her life by an accident. She gradually recovered, however, and just before the sailing of the steamer, her medical adviser reluctantly gave his consent to her going. She was, as it were, taken from her bed to the vessel, and set forth alone, among entire strangers.

"The voyage was not without interest. The *Alabama* knew of the coming of the *Kien Kiang*, and was waiting for her at Cape Town. Signals indicating her approach were duly made, and orders were given on board the *Alabama* to raise anchors, that they might go out and capture her. Unexpectedly the anchors were found so buried in the mire that very unusual time was required to raise them, and the rapid river steamer had already reached neutral waters before her enemy could get under weigh. A harmless shriek of the steam-whistle, and the contemptuous throwing of a few bits of coal upon the deck, measured the extent of injury received, 'The Lord shall preserve thy going out and thy coming in.'

"The mission of the American Board having been removed from Shanghai to Peking, Mrs. Bridgman continued her journey to that city, and there commenced her third term of labour in China. It was no easy task for one of impaired health, at her period of life, to begin anew, in a strange dialect, and among strangers. As before, at Shanghai, she found the people ignorant of her designs and suspicious of her motives. The trials incident to her new undertaking cost her many tears, yet she persevered, and succeeded. One after another, pupils were brought in until her school was filled, and through these children she sought also to reach their mothers and friends, her labours frequently exceeding the limit of her strength. But she loved such labours. Her heart was in them. Thus to spend and be spent was her greatest delight.

"The four years of her residence in Peking were years of unremitting labour, of much ill-health, not unfrequently of great suffering, both bodily and mental, yet they were years of distinguished usefulness. Besides establishing a boarding-school for girls, and securing a successor in labour, to superintend its operations, she gave liberally of the means which God had placed in her hands, for the establishment of the mission in that city. It is estimated that her donations in Peking amounted to not less than $12,500 in currency.

"In October, 1868, borne down by ill-health and increasing infirmities, she reluctantly left Peking and, in accordance with the advice of Christian friends, retired to Shanghai. But no sooner had the change of location, and relief from care, in some measure restored her health, than she gave herself to renewed exertions. Her interests now centered in a school for Chinese girls recently opened in Shanghai, which she assisted in teaching, and for which she sought a permanent establishment. Her efforts were again successful. The site was chosen, and with great delight she watched the erection of the buildings for its ac-

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commodation, including a small chapel, a dispensary, and a room for a day-school. She lived to see the schools and the dispensary in successful operation. For this institution she must have given of her own funds not less than $5,000. But her zeal was again beyond her strength. Her money, her prayers, her life, were all freely given in this last effort, till her exhausted nature sank in death. She passed away on the 10th of November, 1871, at the age of 66 years, and, according to her often expressed desire, was laid beside her husband.

"If we inquire for the causes of her eminent success as a missionary, we shall find, *first*, a certain talent in choosing her sphere of labour. She measured carefully her powers and opportunities, and selected that work which it seemed fitting for her to do. *Second*. She exhibited great zeal, constant activity, perseverance in overcoming obstacles, and unusual concentration of effort upon the one thing immediately before her. *Third*. Her prayers gave her success. Three times each day she was upon her knees before God in secret prayer, and her seat was seldom vacant in those places where united prayer was wont to be made.

"Mrs. Bridgman won, in a high degree, the respect of the Chinese. Her truthfulness and justice in her dealings with them, her earnest labours in their behalf, and her abounding charity to the poor, made a deep impression upon their hearts. 'Truly a good woman; we have none such among our own people,' were the involuntary expressions of a Chinese teacher of her acquaintance, upon learning of her death."—*Missionary Herald.*

Miscellany.

—"*Willing and Obedient.*" Perhaps you say, "But I am willing; I desire such a change; I am overwhelmed with darkness, and sin, and doubt, yet I do not know how to give myself to Him—how to keep to Him."

I think your first need is to put away from you the thought of the future. How do you know that you will have any future? God does not deal with you in the future, but with you *to-day*, and with you each day as it comes. You have to do with your willingness to surrender yourself to Him *to-day—now;* and if you are willing, meaning it from the depths of your heart, "Christ will give thee light."

It is not a *state* to be entered upon, and to be retained by no further thought or action, but rather it is the daily and continual surrender and renunciation of self, minute by minute, by which we leave our heart empty of a master, and so give room for Christ to enter in and dwell there. We grow up so naturally to be independent, that it seems utterly impossible, and much more absolutely unnecessary, to think of referring our ordinary business and recreations to another person, and yet this alone is what can give us peace of heart or success in our spiritual warfare. Why have we so many failures, but that our life is Christless? Why so many falls, but that we try of ourselves to stand upright? It is just *ourselves* that are in the way—the very selves that we think are so anxious and earnest, and that are fighting so hard. We are against the devil, but we are *for* ourselves, and that is where the difficulty is planted. So long as we fancy we see any strength, or any perfection, or any help whatsoever in ourselves, we are undone. The Lord will not be master *in a measure;* it must be an all-in-all mastery or none. Are you *willing* for this? If so, cast yourself unto Him.

You know how in any great physical undertaking—as a dangerous leap for instance—a man's whole energy, and nerve, and power are concentrated on that one action, to the exclusion of all the future, and the forgetfulness of all the past. The one thought, the one need, is present action; his whole *will* is in the one thing to be done, and he does it. So with you, let the one great want of your life lead you to take such a leap—not a dangerous one, not an uncertain one, but with your whole will surrender yourself utterly to Him whose arms are stretched open to receive you; or if you have no will, no strength, no power, throw yourself down in your helplessness at Christ's feet, and before you have clung to them you will find yourself in His heart.

Then begins your life of willingness and obedience. You are willing now; but what about to-morrow? This time do not think of your willingness or your want of willingness, but of your nearness to Christ. Is not *He able* to keep you? Take your eyes away from yourself. If you think you *must* think of yourself, do not sit down alone to do it—to wonder if you are safe, if in earnest. Don't ever again sit down or rise up alone, but ask that One in whose arms you rest about it. Go over it all, not alone with yourself, but together with Him, and so you will find the joy unspeakable of *living* communion.

It is new life to you—so sweet, you think nothing shall ever put an end to it. *You* think? No, don't *you* think; or rather as you think, call *Him* to the consultation, and in the mouth of two witnesses it is confirmed. By and by some quick temptation comes, and you yield. Then comes the grief—"Ah, I knew it would be so, such happiness is not for me." Has Christ left you then? You have forgotten, and gone on your old plan of independence: but you gave yourself utterly to Him. *Nothing* can alter that. You are only making matters worse by deciding for yourself like this. Go and tell *Him* about it—how quickly it came, and you yielded, and now can only weep very bitterly. Do not you remember?—there was a woman weeping bitterly, and to her He said, "Go in *peace.*" Listen for his voice, and He will say it to you. Be content to be forgiven. Take it freely, as He gives it, and go on your way rejoicing, for you are living in Him and He in you. What more do you need? Moment by moment look to Him. So soon as a cloud arises do not say, "This is what I feared," but go and tell it out to Jesus, and He will teach you his will, and his desire about it and you.

What will be the result of such a life? *This*, that you will go on from strength to strength in Christ—not in *your* strength in Him, but in *his* in you. It will bring a change over your whole existence. Must it not be so when you once begin to *look out* to Him who can and will do all for and in you, instead of *looking in* on a sinful, ignorant, hankering soul? It is not that temptation from without and within will no longer come to us: it is not that the devil is tired of trying to gain us back, and finds he *cannot* harass us—*cannot* make us doubt: it is not that all inclination to, and love of, sin is utterly, once and for ever, rooted out. But it is that where once only a sad, lame heart, often half a traitor, stood in the way, *now* the heart rests and is quiet, and the Master, the *Almighty* God, and in consequence of that, the Prince of *Peace*, has entered in, and *He* girds Himself and comes forth and serves.

TELEGRAPHIC NEWS.

London, 17th May: There have been continuous rains recently throughout England.—H. M. the King of Italy has received the Burmese Embassy at Rome.

New York, 17th: An opinion prevails amongst the American Press that the opposition of the Democratic and anti-Grant Senators to the Supplemental Article to the Washington Treaty will be greatly modified owing to the general desire to have a settlement of the *Alabama* Case. The *New York Herald*, the *Tribune*, and the *World*, severely censure the course adopted by the administration at Washington regarding the indirect claims.

18th: The American Bankers' Corporation have petitioned the Senate to ratify the Supplementary Article to the Washington Treaty.

London, 18th: The Dominion Parliament has voted in favour of the Canadian clause in the Washington Treaty by a large majority.

New York, 19th: The Foreign Committee of the Senate have amended the Supplemental Article to the Washington Treaty, but quite immaterially.—The *New York Herald* and the *Tribune* continue urging its rejection.

London, 20th: The Burmese Embassy have declined an audience with the Pope on account of the conditions imposed upon them. Captain Racchia accompanies the Embassy.—Obituary: Mr. Platt, member for Oldham.

Washington, 20th: The Washington House of Representatives have referred to the Foreign Committee of the Senate a resolution of General Butler's, declaring that a recent statement made by Sir Stafford Northcote,—that a promise had been given to the British Commissioners, that claims for indirect damages would not be presented to the arbitrators at Geneva,—impugns the good faith of the American Commissioners. The House, therefore, asks the President whether the statement be true, and if so, who gave the promise, and whether the Senate is influenced thereby.

Washington, 22nd: The Foreign Committee of Congress have reported favourably on General Butler's resolution respecting Sir Stafford Northcote's statement.

Amsterdam, 22nd: The Dutch Ministry persist in their determination to resign, notwithstanding the request of the King that they should remain in office; they have however consented to remain until 1st July, in order to close current business.

Paris, 22nd: The Carlist insurrection in Spain continues, and although the dispersion and submission of bands are announced every day, fresh ones appear.

New York, 22nd: The Senate will consider to-day the Supplemental Article to the Washington Treaty.

Berlin, 23rd: A decree of the Minister of Justice threatens to take measures against the Bishop of Ermeland, unless he publicly retracts the sentences of excommunication which he has pronounced.

PASSENGERS SAILED.

Per P. & O. Str. *Golconda, May 20th:*

For Southampton.—Major and Mrs. Tenton and 3 children; Mr. J. W. Watson, C.E.; Mrs. Turner and 2 children; Mr. F. Chapman; Mr. Henry Brown; and Mr. Peterson.

For Brindisi.—Mr. and Mrs. Hugh Maxwell; Mr. T. R. Light; Mrs. E. Keily and 2 children; Mr. and Mrs. Fulcher and child; Mr. Theodore Kleinknecht; Mr. T. R. Booth; Captain Leacock; Mr. Marval; Honourable Mr. White; Mr. Maitland; Mr. H. M. Collins; Captain and Mrs. Lloyd and child; Mr. Hoar; Mr. Whitty; Mr. James Kay; Colonel Moberly; Dr. Townsend; and Miss Annie Brook.

For Suez.—Mr. Oxenham; Mr. S. J. Behrend; Mr. Otto Roulberg; Mr. C. L. Arkwright; Mr. J. Y. Lang; Mr. Hajee Menga Shippee Mishgee; and Mr. William Hector.

Per Str. *Walamo, 22nd:*

For Suez.—Captain E. R. Conolly and Captain Plowden.

For Port Said.—Mr. J. Demeade, and two deck passengers.

For Liverpool.—Mr. and Mrs. Sandiford and infant; Mr. Baily, Miss Baily, and Master Baily; and Rev. E. Edwards.

PASSENGERS ARRIVED.

Per P. & O. Str. *Orissa, 23rd:*

From Brindisi.—Captain Heighmoor; Mr. and Mrs. Knox; Lieut.-Col. Forbes; and Mr. Carlisle.

From Southampton.—Miss Condy; Mrs. Coghlan; Capt. Gaitshell; Paymaster Campbell; Assist.-Surgeon Blood; Mr. J. Coleman; Mr. F. Eldred; Miss Hartley; Mrs. Self and infant; Mr. G. Browne; Mr. J. Ramsay; and Mr. J. Hannett.

From Suez.—Charles Lipop.

Per Str. *Neera, 22nd:*

From Liverpool.—Captain and Mrs. Hay; Mr. G. B. Thomson; Mr. T. L. M. Thomson; Miss Rebecca Wright; Mr. V. Laconia; Mr. Lodrick; and Mr. G. G. Oliver.

From Suez.—Mr. Apostolo Diamantopalo.

DOMESTIC OCCURRENCES.

MARRIAGE.

STOPFORD—CHESTER—May 14th, at St. Mary's Church, Belgaum, by the Rev. H. H. Pace, William H. J. Stopford, Esq., Captain Bombay Cavalry, to Julia, eldest daughter of the late Granado Chester, Esq.

DEATHS.

EDWARDS—May 2nd, at Bushire, Mary, wife of J. E. Edwards, Esq., Assistant Resident, aged 40 years.

BUTTERFIELD—May 14th, at Bellary, Mr. William Butterfield (of Bolarum), of the Commissioner's Office, Hyderabad, and latterly of H. H. the Nizam's D. P. Works, aged 59 years.

CONDER—May 17th, at Iddagonge, North Canara, Lily and Edward, infant children of Mr. James Conder, of the Carwar State Railway.

WEBBER—May 18th, at Bangalore, Rev. Philip Webber, aged 55 years.

ALLEN—May 20th, of apoplexy, the beloved wife of Magazine Serjeant Richard Allen, Ordnance Department, deeply regretted.

BUCKLE—May 21st, in the Fort, Bombay, Frederick Lodwick Buckle, aged 30 years.

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